

Registered.

THE NUR AFSEAN

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No. 13

EDITORIAL NOTES.

The true condition of sinful men before God is not that of a sick man, or of a man in need of help, as of one in poverty or weakness, or distress, or even danger, but of a dead man. Like the branch, severed from the vital stock, so is the sinner, under the condemnation of death. "He is dead in trespasses and sins." Commenting upon this passage Dr. W. F. Johnson says:

It is clearly revealed in the Bible that the children of Adam are born in a sinful condition, and when they come to years of discretion they exhibit, in their sinful conduct, the truth of this statement. The cause of this death is sin, which separates them for God the source of life. "Having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart," (Eph 4: 18). This condition is likened into death, because, as a dead person cannot raise himself to life again, so the sinner is helpless to save himself, until strength comes to him from without. To escape from this condition is, to receive a new life. "Unless a man be born again he cannot see the Kingdom of God." He, who gives this new life is the Lord Jesus Christ, who says "He that heareth my word and believeth on Him that sent me hath everlasting life."

This evil condition is evidenced by several signs. They that are not born again follow the desire of this world. They do not ask what God's will is in any matter: but ask, What is the custom of my neighbours? They do not obey God as their Lord, but render willing service to the prince of the powers of the air, i.e. Satan. They pass their lives in the effort to satisfy the lusts of the flesh, in eating, drinking and carnal enjoyments. This they do, notwithstanding that God gave them life that they might do good. Their duty is to do the will of God, whereas they do their own will. Both by speech and behaviour, they displease God and so become the children of wrath. How awful is this condition.

It was to save men from this condition that the Christ came. "God so loved the world that he gave His Only Begotten Son that whosoever believeth in him, should not perish but have everlasting life." And yet just here many men make a fatal

mistake. They come to this Saviour with the old spirit of selfishness, desiring only to escape the penalty of sin but are indifferent as to 'sin itself'. God gave man life that he might do good. God in Christ has saved man from the death of sin that he might henceforth live a holy life. The apostle Paul expresses this thought in these words: "By grace are ye saved through faith. For we are his workman ship, created in Christ Jesus unto good works, which God hath before ordained: that we should walk in them."

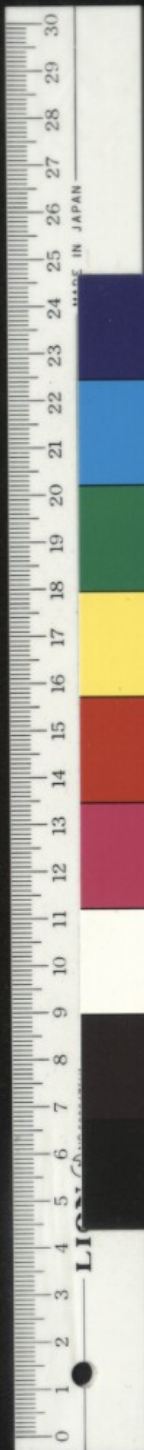
One of God's true believers, after a study of this passage, (Eph 2: 10) wrote out the following prayer, which we think may be helpful to others, as voicing the desire of a sincere heart.

"O Heavenly Father, for the sake of Jesus Christ and by the Holy Spirit, bring me close to thyself. Help me to realize that thou hast made me a temple for thine own indwelling. Keep me pure in life, in act, in thought, in purpose. And, as a "living stone" in the great spiritual temple of thy chosen people, may I ever by faith sit in heavenly places in Christ Jesus and be used by thee for the manifestation of the exceeding riches of thy grace in the age in which I now live, and in the ages yet to come."

The readers of the Nur Afsean are again reminded that the Annual Meeting of the Panjab Sunday School Union will be held in Lahore March 31st to April 2nd. The meetings will be held in the Hall of the Forman Christian College. Missionaries and others can find entertainment at an average cost of Rs. 1-4-0 per diem. Indian Christians attending can find entertainment at a cost of one rupee for the whole time of the meetings.

The Report of the Afghan Mission of the C. M. S. in Bunnau N. W. F. P for 1902, shows much good work done. The progress of the schools is gratifying. The following incident illustrates the practical way in which reform is being carried by some of the senior pupils of the school.

"During the year a number of the senior boys organized what they termed a "Reform Seeking Society" (Islah-pasand) which had the very good quality of beginning the reform at home and its numbers strove hard and with a considerable amount of success to remove certain evils from their midst such



as giving abuse, lying, laziness and so on. The members, together with all the other Boarders arranged to keep one Hindu festival in a novel way: they left the compound early in the morning in twos, threes or alone with the promise not to return till they had been able to render some help to some needy or unfortunate person. In the evening all met together to relate experiences: and from little things like these we hope that they will go out into the world with a more altruistic sense of the duties of their employment. I have just received a letter from an old boy holding a responsible position telling me how surprised the villagers are to find that he refuses to take presents or to live at their expense and going on to say that he hopes with the help of God to go on in the same way he had learnt at the Mission School.

The deluded followers of the Qadian pretender do not seem to be discouraged by the exposures of their leader. The *Nur Afshan* and the *Epiphany* have exposed the gross ignorance of the Ahmadiya leader, whose display of Arabic erudition in regard to the use of the word *zanb* was shown to be simply ridiculous. The correspondent of the *Epiphany* J. M. put him upon the two horns of a dilemma, proving him to be either a deliberate falsifier or an ignoramus. He has not told us as yet which of these he prefers.

The *Nur Afshan* has riddled the claims of the Qadianites to the "Greatest Discovery" of the age:—the discovery of the tomb of Jesus Christ at Srinagar Kashmir and shown by irrefutable argument the absurdity of that claim.

The Qadian and his dupes have been unable to reply to the pamphlet of Rev. G. L. Thakur Dass.

Nevertheless, the Anjuman *Ishat-i-Islam* comes out with an illustrated leaflet repeating the old story of the "Discovery" of the Tomb of Jesus Christ! Not a word is said in rebuttal of evidence proving the whole thing to be a fiction. Instead, we have the groundless assertions as to "careful and thorough investigation of the facts"—"we have proved, beyond a shadow of doubt" &c. &c.

And when the proofs are examined, what do we find? Nothing but a string of assertions and conjectures, for which there is given absolutely no proof whatever. "A thousand ancient medical books" are cited to prove that the "ointment of Jesus" was prepared by the apostles for the wounds of Jesus Christ. He does not give the name and page of even one of these books!

Another exposure of the unfounded pretensions of Ghulam Ahmad of Qadian has been disclosed by the census returns. Two years ago we were told that the Ahmadiya sect numbered 25,000 followers. Later we were told that the number was 50,000 and still later that 100,000 would not cover the multitude of the followers of this Messiah. The census report shows that the Mirza Sahib took pains to have the census sheets record the number of his followers. The record shows the number to be 1113 males over 15 years of age! The man seems to count upon the gullibility of his followers and of the Indian public.

CONTRIBUTED.

THE POEM OF THE MANTLE

BY REV. S. M. ZWEMER, D. D.

Among all the books and poems written in praise of Mohammed there is none so popular or so celebrated as "the poem of the mantle," *El Burda*. It is the Coronation Hymn of the Moslem world and holds the same place among them that "All hail the power of Jesus name" does among Christians. It is read at public festivals, sung by travelling dervishes and printed in books of devotion from Java to Morocco. It has been translated into nearly all the languages of the Mohammedan world as well as into Latin, German, French and English. More than thirty commentaries on the poem exist in Arabic and twenty-one Arabic poets have exercised their ingenuity in poetical paraphrases of the text. One of these books sets forth the various medical benefits to be derived from the poem when properly transcribed for amulets and charms.

The author of the poem was Sharif ad-Din Muhammad el Busiri, of Berber origin, born in Egypt about 1212 A. D. His history is obscure and even the date and place of his death is uncertain. Although he wrote other poetry, his fame is due solely to verses written in praise of Mohammed. The occasion on which he wrote *El Burda* is thus given in his own words: "It happened that I was struck with paralysis on my left side and besought Allah to cure me. Shortly after I was composing my poem in honor of the prophet, when he appeared in a vision and passed his blessed hand over my side. The result was a complete cure." Later traditions add that Mohammed also threw his mantle over the poet and thus the poem received its name. But this part of the story happens to be borrowed from the life of Kaub bin Zuhair a contemporary of the prophet. He first mocked Mohammed's mission and afterward, afraid of vengeance, appeased the prophet by verses in his honor. On this occasion Mohammed forgave his enemy and actually gave him a mantle. This precious heirloom is still preserved in Constantinople, according to Moslem authorities.

Not only the story of its composition, but the poem itself resembles the earlier one of Kaub bin Zuhair. The original title of the later production was "the glittering galaxy of stars in praise of the best of God's creatures." It consists of one hundred and seventy-two rhymed couplets in ordinary Arabic metre, full of alliterations and the play upon words of which orientals are so fond.

It gives a summary of the chief events in Mohammed's life and an abridgement of Moslem beliefs. From its form it can be easily memorized and naturally, its subject is one of which the pious Moslem never grows weary. The poet wrote long after tradition and orthodoxy had quenched the last spark of historic criticism in the Mohammedan world. If he had read the Koran, or Ibn Hisham, with discrimination he would hardly have written:—

"Vainly would men strive to comprehend,
The excellence of his mental endowments!
Just as when seen from far, of day's bright orb
The enormous magnitude is not apparent
But dazzles and confounds the vision
Of him who near beholds it."

Rene Basset says that the poem is remarkable chiefly because it was the source of mysticism among later Moslem poets such as Ibn-ul-Faridi and others. And Goldziher has shown that this poem is really an attempt to

put Mohammed on a par with Jesus Christ, by attributing to him Christian ideas and gospel miracles. There is no doubt that there were Christian influences moulding the form and furnishing the substance of later Mohammedan religious literature. Mohammed's biography, according to later writers, is a palpable plagiarism and a parody on the life of our Saviour as given in the gospels. (See Koelle's Mohammed and Mohammedanism) The poem of The Mantle calls the Mecca camel-driver,

"Prince of both of God's great worlds

That of men and that of genii.

Sovereign likewise is he of the two races

Arabians and Barbarians.

He is our prophet, who to us prescribeth

What we shall do and what we shall avoid.

Vast as the sea is his generosity

His designs are as large and long as time."

Not only does Mohammed occupy so high a place in creation but he is the sole hope of the dying and the only intercessor on the last day; although this teaching flatly contradicts the Koran. The poet voices the great need of the Moslem for a Saviour from sin, when he bursts out with these words:—

O thou most excellent of all created beings!

To whom but thee can I flee for refuge

In that moment so terrible to every mortal.

O apostle of God. Thy glory will not be tarnished

By whatsoever aid thou mayest vouchsafe to me

In that tremendous day wherein the Mighty

Himself shall be manifest as the Avenger"

It is natural that Mohammed's chief miracle, the Matchless Arabic Koran, receives no small praise; in this portion of the poem there are lofty thoughts beautifully expressed but the metaphors again seem borrowed from the Bible. The Moslem is told

"Therein to read to find a refuge sure

Safe from Hell's scorching heat.

The refreshing waters of the Book divine

Will cool the ardours of the infernal pit."

• • • • •

"As in some lofty mountain shines from far,

Amid the darkness of a moonless night,

A beacon lighted by some kindly hand

To lead the traveller to some friendly hearth,

So do these oracles irradiate with their beams

The gloom and darkness of a sinful world."

Alas that the only true commentary on these verses is the gloom and darkness that still rest on the sinful Moslem world and which the Koran, with all its literary beauty, has not in any way removed, but rather increased. Of the Moslem's Book and Prophet and morality, no truer judgment can be given than in the words of the gospel: "If therefore the light that is in thee be darkness, how great is that darkness." This is also the impression that remains when a Christian reads *El Burda*.

Bahrain. Arabia

The closing exercises of the Entrance class just now leaving the Christian Boys Boarding school came off on the afternoon of the 26th. A full account will be given in next week's issue.

Current Thought and Incident.

DISTINCTIVE FEATURES OF CHRISTIAN.

WORSHIP—CONCLUDED.

II. The Temple being abolished, all that was peculiar to it was likewise removed. The Priest disappeared as an official title of the ministers of religion. We search the New Testament in vain for such use of the word; neither Apostle, Bishop, or Presbyter is called Priest. The term has a two-fold application, but neither belongs to the ministers of the Gospel. The Lord Jesus Christ assumes the title and office of High Priest. This officer was his most significant type under the law; and Christ, having accomplished all that had been foreshadowed by his representative, the office and the title were vacated on earth and became absorbed in the function of the Great High Priest and Apostle of our profession.

In its plural form, the term is applied to all believers, who are called "priests," "an holy priesthood," because they are mystically united to Christ, and because they continually offer the sacrifices of broken spirits and contrite hearts, as well as the incense of praise and intercession. But strictly speaking, there is but one Priest in the universe—Jesus Christ, to whom all the priests of the Levitical law pointed, and in whose presence they disappeared, as shadows at the rising of the sun.

In the Church of Christ there is no priest left on earth. Our great High Priest is exalted above the heavens, and his ministers are but the heralds of his message of mercy to their fellow men.

III. As there is no Temple and no Priest, so, in the Christian Church, there is no altar. By accommodation, this word is variously applied—a. g., we speak of the altars of religion, the family altar, the marriage altar, the altar of friendship, of patriotism, of self-denial; but, in a real sense, the only altar left on earth is the altar of the human heart—the altar on which we devote ourselves to Christ.

There is no portion of a church building which, with any propriety, can be styled an "altar." In that apostate communion, which impiously professes to offer in countless repetitions the atoning sacrifice which was offered once for all, the name "altar" figures in the idolatrous ceremonies; but in the Reformed churches, it is ridiculously out of place. It is a weak imitation of the sounding nomenclature of Rome, and of the effete forms of Judaism. There is no visible altar here, but, in its stead, the pulpit, from which the Word of God is proclaimed. The religion of the New Testament is thus discriminated from all others; its appeals are made, not to the eye, but to the ear. No picture or images of the divine things are allowed but only the recital of them. "Faith cometh by hearing, and hearing by the Word of God."

This is the Scriptural statement of the matter. We must conform to its method, whether comprehended by us or not. We may be unable to explain why its lessons are addressed to one sense rather than another, yet so it is; and all history teaches that only in this way can pure worship be preserved—that every departure from it develops a sensuous and debased type. When the Church adheres to the command of its Lord—"Go preach my Gospel"—then only does she fully succeed in gathering such true worshippers as the Father seeks; who, being Spirit, will have us to worship him—not in a sensuous or mechanical manner—but in spirit and in truth.

IV. As there is no Temple, no Priest, no Altar, so, in the Christian Church, there is no sacrifice in the sense of the old Temple service. The Apostle, in Hebrews, argues from the continual offering of the legal sacrifices to their inadequacy. If those sacrifices could have made the worshippers perfect, they would have ceased to be offered, because the suppliants, once purged of guilt by them, would have had no more conscience of sins. Hence, he reasons, that in those sacrifices there was a remembrance again made of sins every year, and not a real atonement; for it is impossible that an effective sacrifice should be repeated. He contrasts the Levitical priests, standing daily and offering oftentimes the same sacrifices, which can never take away sins, with the offering of the body of Jesus Christ once for all; and declares that he, after he had offered one sacrifice for sins, forever sat down on the right hand of God—from henceforth expecting, till his enemies be made his footstool, and assigns as the reason that by one offering he perfected forever them that are sanctified. He calls the Holy Ghost as a witness, who gives his evidence to the effect that the Lord will remember no more the sins and iniquities of those redeemed by Christ. From which testimony, the Apostle draws the inference that where there is remission of sin, there is no more offering for sin. Upon the efficiency of Christ's atonement rests the statement that there can be no more sacrifice for sin. It follows that the death of Christ was a finished and complete offering, finished, in the sense that it cannot be repeated; and complete, in the sense that it cannot be added to.

Hence in the Christian worship, the eternal Sacrifice cannot be re-enacted, but stands as a supreme historical event, perfect and entire in itself, toward which the eye of faith is ever turned. Hence, also, the sacrifices we offer—our hearts, our lives, our substance—are in no sense for the expiation of sin, but are the fruits of Christ's sacrifice for us, and acts of penitence, love, and devotion.

Exchange.

Earth for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment.—Guthrie.

HUMAN SACRIFICE IN THE HIMALAYAS.

That this was rife not so long ago in these hills there is ample proof, and that relics of it still remain is quite as indisputable. In the Kulu, and Bashahr districts this is notoriously true. In both it goes by the name "*Bhunda*."

Early in September last, as I had just arranged another tour through Kulu, an invitation came from the friendly old Raja of Bashahr to attend a *mela* at Shuli in his State about two marches from Kotgarh. Two of our party only were able to go, and the following account is from one of them as an eye-witness.

After an interval of forty years the Government had reluctantly given permission for the sacrifice in a modified form, to be offered up under the personal supervision of their own admirable Wazir Mangat Ram, now in charge of Bashahr State affairs. It is associated with the memory of the mother of Paras Ram. (Paras Ram ki Mā ki Kirya Karm). There is a temple in Shuli dedicated to Bhambu Rae, and the Brahman element is much in evidence. Once in twelve years a large *mela* is held in honour of this local deity.

A whole year previous to the *Bhunda* sacrifice a victim is selected, whom they term "*jeri*." During all that time he and his family are supported by the temple authorities, and every demand he makes is at once conceded. Six months beforehand the *jeri* has to twist and unke a huge rope of *munj* grass of three stands, and some two to three inches thick and 400 yards long. This work he always does fasting. In this instance the victim was some 25 to 40 years of age. The ceremonies connected with this awful rite last three days. Thousands of people gather from all parts of these hills. On the first day called *Chharbarhni*, the Shuli Brahmins welcome all the outside gods with their standards. The second day (*Jag*) is given up to combined worship and sacrifices at the temple. Some twenty deities were represented. The rope above mentioned is steeped in water. The third and great day of feast—*Bhunda*—the whole crowd of worshippers seize this rope and stretch it across a yawning gulf outside the village attaching either end securely to trees. In the centre there is a clear drop of some 100 feet or more. Then a wooden seat, called a horse (*ghora*), of a considerable thickness is brought with a hole in the centre through which the rope is threaded at the higher end. Now the *jeri* or victim is brought from the temple hoisted on the shoulders of the priests and accompanied by all the musical bands of the various deities assembled, playing funeral airs of a weird and thrilling nature. Just previous to this, however, after being carried into the temple a Pandit reads over him selections from the *Shastras* and sprinkles him with holy water, as is customary when offering an animal sacrifice. Now the poor wretch of a *jeri* realising that his end has come begins to tremble violently and wave his head from side to side as though in the agonies of death. This is interpreted as a good omen and indicative of acceptance by the god of the intended sacrifice.

Arrived at the higher end of the rope his chest is carefully padded with many thicknesses of blanket to resist the tremendous impact of the air, he is seated upon the wooden horse, and his legs inserted in strong bags up to the thighs. These bags are then filled with sand, carefully balanced and securely fastened. The rope is suspended over the ravine at an acute angle, and when all is ready the man carefully seated and balanced on the *ghora* elevates one hand and seizes a small flag with the other, closes his eyes as in death, a string tethering him to the post or tree is cut

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and away he glides with awful rapidity down the rope. Not a muscle moves; scarcely a breath is drawn as the vast multitude gaze with beating hearts upon his downward flight. Only the heart rending wails of the victim's own wife and family break the terrible silence as with maddening grief they watch his lightning progress into the very jaws of death. The intention and hopes of some centre in the actual death of their victim. It is this of all things they desire, as without it the sacrifice loses its propitiatory value. Little wonder then, that for this they also plot. As a matter of fact in one instance a human life would have been actually sacrificed, had not the Wazir's eagle eye discovered the machinations of the Brahmans in the very nick of time; for just at the last moment he noticed about 50 yards from the far end of the rope that one of its stands had been cut and its end was dangling in the air. This being rectified the *jeri* was lunched on his wild career. He turned black in the face as he sped onwards and only towards the end when the upward trend of the rope slackened his pace did he draw one hand over his forehead and seemed to regain consciousness. He had preserved his balance and arrived safely at the goal, to the intense relief of all, except the wily priests whose vile scheme had been happily frustrated. They had, however, to make the best of it, and hoisting the man again on their shoulders carried him once more to the temple accompanied by the standards and bands of all the assembled deities. Arrived here he is presented with cloth, some Rs. 80, and practically anything he demanded.

In the event of death at these times the *jeri's* family is supported by temple funds.

Some years ago at Nirmand in Kulu on a similar occasion a life was actually sacrificed. Since then, being British territory, the practice has been stopped; and now a goat takes the place of the human being.

I myself have even seen the huge ropes used coiled round the Hindu temples in Kulu suspended beneath the eaves.

To torture a goat is cruel enough, but to subject a human being to such risks and torments in a British protectorate is worse. It is crueler than even bull-baiting in Spain. Surely it is time we got beyond such barbarities as these in the twentieth century. I cannot but think that if our enlightened Viceroy could only witness one such spectacle we should hear no more of "Bhunda" sacrifices under the British Raj.

It is reported that already the Shuli Brahmans are preparing for a similar *mela* in 1903.

Panjab Mission News

CHRIST DIED FOR ME.

The doctrine of the Atonement is one of the most precious doctrines of the Bible. It is the belief that Christ died in our stead, that by his death on the cross, as an expiatory sacrifice, he paid the penalty of our sins, satisfied justice and reconciled us to God. It is an important doctrine and because of its importance we should be anxious and willing to study it from every standpoint. It is simply that Christ died "for me," that in our stead he gave his life that we might be eternally saved. The proofs for this view of the character of Christ's death are many and conclusive.

I. His atonement is prophesied and God fulfills prophecy. In the Fifty-third Chapter of Isaiah, which undoubtedly refers to Christ's death, it is said, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his

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stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Language could not be plainer than this. Christ's death for us is distinctly prophesied in this chapter. God fulfills prophecy and this one was fulfilled by the death of Christ on the cross of Calvary.

II. The Old Testament sacrifices were expiatory and pointed to Christ. The names of these sacrifices prove their character; they were typical of the sacrifice of Christ, who once offered himself up, and, if they were expiatory, it necessarily follows that the sacrifice of Christ possesses the same character.

III. Christ himself declares that this was the character of his death. In connection with the institution of the Lord's Supper he says, "This is my body which is broken for you; and again, This cup is the New Testament in my blood which is shed for many." Evidently Christ believed that his death was to be commemorated by this feast, that it was a death of substitution, that he died for and instead of his disciples and all those who were to believe in him.

The death of Christ is not only a manifestation of the love of Christ for the world, but also of the love of God for it. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die, but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The great love of God as manifested in the gift of his Son, was also set forth by the passage in John, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." The gracious character of the love of God as set forth in the substitutionary death of Christ, is illustrated by the fact that his love was manifested towards those who were sinners or those who had broken his laws and who were in rebellion against his laws. Men may be willing to sacrifice their lives for those who are dear to them, but where is the man who would be willing to give his life for the life of one dear to him for an enemy or for one who was less than nothing to him? Men have been willing to die for their friends; they have been willing to sacrifice their lives for their country; they have been willing to risk them for science; but the man who is willing to die for an enemy is yet to be found. And in what better way could the gracious love of God be set forth than in this way: "God commendeth his love for us, in that while we were yet sinners, Christ died for us."

The love of God, manifested in the sacrifice of Christ, should produce two results in us. 1. It should lead us to love him in reply. "We should love him because he first loved us." 2. It should inspire in us a love for all men. "Hereby perceive we have the love of God because he lay down his life for us, and we ought to lay down our lives for the brethren." Christ says, "A new commandment I give unto you, that you love one another, even as I have loved you."

S. H. Doyle.

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The Panjab Branch of the C. L. S. has also begun the issue of booklets at *One Anna each*. Of these two are now ready:

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by Rev G. L. Thakur Dass.

2. *The Home of the Rishies*, by Rev B.B. Roy.

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1. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr W. Huntly, 320 pp., 12 mo. Boards 4 as. and Cloth and Gilt letters 8 as.

2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 pp. Royal 16 mo., Cloth 4 as. and Boards 2 annas.

This book is published also in Roman Urdu at same price.

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FOREIGN TELEGRAMS.

Calcutta, March 20.

London, March 19.—Mr. Grover Cleveland announces his candidature for the United States Presidency.—*Englishman Special*.

THE PORTE'S ORDERS.

London, March 20.

Owing to the Embassy's strong representations regarding the tergiversations and bad faith of the authorities in Yemen, and threats to proceed with delimitation without Turkey, the Porte has informed the Embassy that instructions have been sent in conformity with the Embassy's requirements.

REVOLUTIONARY AGENTS ACTIVE.

London, March 20.

The condition of Macedonia is unimproved. Emissaries of the revolutionary committee are everywhere extorting contributions by intimidation, backed by assassination. Armed bands are constantly in conflict with the troops, and escaping with the help of villagers wherever worsted.

SUFFERING OF TROOPS FROM HEAT.

London, March 20.

The advance body of the main column left Obbia on the 6th instant commanded by Colonel Fasken. Numbers fell out exhausted by the intense heat, the Sikhs and Bombay Sappers suffering most. The Bikanir scouts valuably assisted the ambulance transport, which was soon filled.

THE ADVANCE.

A message from Obbia states that the main column has arrived at Galkayu, and will probably start on the 22nd instant for Geladi, whither it is reported the Mullah has fled.

RESULT OF INVESTIGATION.

London, March 22.

President Roosevelt's Commission, appointed in October, to investigate the disastrous coal strike in Pennsylvania have decided in favour of the men on practically all points, awarding increase of wages and other concessions. It is a distinct victory for labour in the United States.

RESIGNATION OF THE PRESIDENT.

London, March 22.

President Castro of the Venezuelan Republic has resigned. Acceptance by Congress of his resignation is doubtful. Anyhow, it is unlikely to affect negotiations with the powers at Washington.

Calcutta, March 23.

London, March 22.—Lord Lister has communicated to the Royal Society paper by the bacteriologist Dr. Macfadyen, promising efficient treatment for typhoid fever.—*Indian Daily News Special*.

London, March 20.

The American Senate has passed the Cuban Treaty with amendments requiring the approval of the House, thus deferring indefinitely the admission of Cuban Sugar into the United States.

THE MULLAH'S PLANS.

London, March 23.

The *Daily Graphic's* correspondent at Damot states that the Mullah is making in the direction of Bare, the Abyssinian objective.

AGAINST UNDESIRABLES.

London, March 23.

In order to exclude undesirables from the Army and Militia, the Inspector-General of Recruiting has issued a circular to the effect that every recruit must produce satisfactory reference as to character and antecedents; otherwise the recruiting officer must ascertain that the candidate is suitable before he is finally approved.

YOUTHS IN SOUTH AFRICA.

Lord Stanley, replying to Lord Hothhouse in reference to the complaints mentioned on the 18th instant, namely, that recruits

for South Africa were boys, and that there was no age limit for South African drafts in peace time. Recruits are despatched as soon as possible, because South Africa is the most suitable training-ground.

The press descriptions seem exaggerated.

RELEASE OF CAPE POLITICAL PRISONERS.

London, March 23.

The Governor of the Cape has agreed to release all political prisoners. Many were released to-day; the rest will be released in a few days.

LABOUR FROM CENTRAL AFRICA.

Lord Cranborne has informed a missionary deputation that the experiment mentioned on the 18th instant, namely, the employment in mines of a thousand Central African natives, will be confined to British Central Africa, and will be carefully watched. If there are any signs of the disastrous effects which the deputation anticipates, the experiment will not be carried further.

London, March 23.

President Castro has refused to reconsider his resignation. It is stated at Washington that he resigned by arrangement to enable Venezuela to present a solid front to the Powers. It is understood that his brother becomes President. Castro will be re-elected at the next election.

The United States will not countenance arrangements already made being upset by any change of Government at Caracas.

London, March 23.

Besides the Belgian officers, several Dutch and Swedes will be appointed by Turkey to reorganise the Macedonian Gendarmerie.

London, March 23.

The absence of Sir Hector Macdonald from the Highland banquet, and the omission of his name from Lord Roberts's speech in the enumeration of the Generals who served with the brigade in South Africa, is the subject of much comment.

Allahabad, March 24.

The Civil Veterinary Department are about to extend their operations to check the epidemic of cattle disease. A systematic campaign is now being undertaken in these Provinces where, but little has been done up to the present.

THE MADRAS SENATE'S OPINION.

Madras, March 24.

An emergent meeting of the Senate was held yesterday evening to consider the recommendation of the Universities Commission regarding the reconstitution of the Senates of the Universities. The matter was discussed in committee and resolutions were adopted stating that as the administration of the Madras University had been on the whole efficient, the Senate was of opinion that no general reconstitution of the Senate was necessary. If notwithstanding this, and the fact that the size of the Madras Senate had never been found to be an impediment to the speedy and efficient transaction of business, it is determined to reconstitute the Senate, it would be inexpedient to fix the numerical strength at less than 150, exclusive of *ex officio* Fellows, inasmuch as a lower number would restrict the field from which specialists could be selected to serve on board studies, and would fail to secure a fair and adequate representation of the various interests and classes.

Calcutta, March 24.

The coroner of Calcutta held an inquest on Sunday, on the body of Professor Charles Henslove. The deceased was a prisoner in Jail under trial for a charge of forgery in connection with a Rs. 500 cheque. He was arrested at Waltair. He tried to cut his throat and wrists with a tin mug which he broke. He was taken to Hospital and died from failure of the heart's action due to excessive drinking.

COURT-MARTIAL ON GRAVE CHARGES.

London, March 24.

Sir Hector Macdonald has been ordered to return to Colombo to answer very grave charges made against him. The Governor is authorised to convene a court-martial, the offences being outside the scope of the criminal law of the Colony.

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